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HENRY WARD BEECHER.



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HENRY WARD BEECHER.

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FOLLOWING CHRIST.

“From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.”—MATT. iv., 17-22.

We are to take into consideration how different was the teaching of Christ to the men of his own nation and age, from the teaching of Christianity to the men and nations of our times. He commanded these sturdy, rude fishermen to follow him. The command was very simple. The thing to be done was not complex, and there was no difficulty in obeying it. That is, they understood it: it lay in the scope of their power to forsake their calling and follow him. But when we, in the name of the Master, preach the repentance which he preached, and command men to follow Christ, they are perplexed. For they see no one. There is no person presented to them. As to following him, he does not appear. And it has to be explained that to follow Christ cannot be the same thing in our day that it was in his own; that then it meant personal adhesion, actually becoming one of his disciples, or one of his school-band at any rate; that it was accomplished physically in his own day and presence, but that it cannot be any longer so; and that, therefore, we must

give to it a transition meaning, or the equivalent in our time; and that to follow Christ is to be clothed with Christian dispositions; and that to be clothed with Christian dispositions is, on the other hand, to be free from all malign passions, the avoidance of all evil, and the clothing of one's self with the character which belonged to Christ and to his followers in their day. This, stripped of all figurative expression and all historical illustration, is to become spiritual-minded—to live in our nobler nature under the inspiration of God; to walk in knowledge, in truth, in purity, in all kindness and fidelity. And a call to a Christian life is like a summons to an education, or to reformation. But we come upon this difficulty: that both in the time of our Master and the time of the apostles, the command was to a change of life and a change of disposition by the power of a man's own will. The same style of personal preaching is still maintained, with eminent propriety; and men are urged primarily to renounce all evil, to put it away from them, to break up bad habits, and shove them aside, to take on right habits, and to follow after them; to be clothed with Christ, to love God, the invisible, and men that are visible, and to love them in all their moods, with an infinite patience. And when this is commanded, it is not that men say, "These are difficult things to do." "But," they say, "you command me to do immediately not only things that lie remote from me, but things that are not under the control of my will. If you were to command me, for instance, to rise up and go into any given assembly, that I could do; that is competent to my will; but to command me to hate what I love is another thing. The will cannot make me hate. It is not in the power of the will to make me love what I do not love. Why, you might as well command me to be accomplished; to know music; to be a good geographical scholar, or a good historical scholar. These things are not subject to a man's own will."

There is a certain plausibleness, not only, but a great deal of truth in this declaration; there is one part of a man's

duty in going from a worldly into a truly Christian disposition, that is subject to his immediate will; and there is another part that is not subject to his immediate will. Look for a moment at the way in which men act in other things. It is quite possible for a man to say, "I will step into this house, if you please;" it being a snowy day; and he steps in, sheltering himself, it may be, from the passing blast: but if there is no house, he cannot say, "I will build me a house in a minute." He cannot do it. If he do build a house, it will require time. It is not within the compass of his will to do it instantly. But when a man builds a house, cannot his will be brought to bear upon it? Oh, yes; but the result cannot be attained instantaneously. It must come through periods of time. It must be reached through many instrumentalities. However, if a man says, "I am determined that I will build a house," he then begins to act according to that general decision. He says to himself, "Where are my funds? Where is my plan? Who shall be my architect? Where shall it be placed? Of what character shall it be?" Having determined to build a house, with all these remote contingencies before his mind, he goes to work and builds it; and when at last he has accomplished the achievement, when the house is built thoroughly, it is the work of the will; but it is not the work of one will, nor is it a work accomplished by any instantaneousness of will.

In other words, we are quite familiar with the fact that there are primary, secondary and tertiary actions of a man's will. Things that are near us, we can do or refuse to do by the power of the will; but if the thing is complex or remote, the will acts through periods of time in reference to it. The human will is obliged to act in intermediate ways.

Thus, a man cannot will another man to trust him instantly. You can will that another man shall trust you, but it will take time to bring it about. You may so demean yourself that he shall say, after observation of you, through days and weeks and years, that you are trustworthy; and when that has taken place, you may say, "I determined that he should trust me." You cannot go to a person and say, "Love me," and compel him to love you on the spot; but

you can will that he shall love you ; and you can make yourself lovely and lovable ; and in time you may rejoice and say that that which you purposed in that man has come to pass. It came to pass, not by a will-stroke, but by the taking of various steps which the will determined upon. Under the influence of the will you took the first step, and then the second, and then the third, and all the other intermediate steps, until you accomplished the final result.

That which is true in regard to these elements is true in regard to the whole social fabric of life. We are acquainted with that fact. One says, "I will not dwell in ignorance all my life ; I am determined to have an education ; I have made up my mind to that." These are words that are derived from the will ; a determination is formed ; and if it is followed out the result intended will be achieved.

If he is living with gay companions, and is tired of it, he says, "If I am going to have an education, I must cut myself free from these distractions ;" and he does so. That is one step. Then he says, "I must put myself where I can get instruction ;" and he looks about to see where instruction can be had, and puts himself at school, or under a teacher. That is the second step. Then he says, "I must now apply my mind to the thing I mean to learn ;" and he applies his mind to it. That is the third step. Thus the first comprehensive determination breaks itself up into subsidiary determinations, so that the primary will becomes secondary, the secondary becomes tertiary, and the tertiary quaternary. There are, perhaps, fifty intermediate steps in the process of acquiring an education.

This is the way in which men become artists or engineers. This is the way in which men enter into the professions of life. They do it by the power of will, but not by its instantaneous action. It requires time, and instrumentalities—successions of instrumentalities. Not that it does not require the replenishing of the will again and again and again ; but it is nevertheless the action of the will. We all have a consciousness of this. Within certain bounds I can have just what I have a mind to. I can have knowledge if I want it. Not that I can call for it, and have it come at once ; but,

willing to have it, I can go to work and attain it. I can have skill if I want it. Not that it will come at my call; but by taking certain necessary steps I can acquire it. So I can have refinement. Not that I can stand and say, "Now I am going to be refined," and immediately afterwards say, "Now I am refined." Not that any man can deal with these qualities, in their nature, by any other than the usual mode. Not that they can be attained except through a gradual process of evolution and education. No man can change the nature of things instantaneously. Yet, in all our experience, and everywhere, we see how indispensable it is that a man shall have will-power; and that will-power distributes itself gradually, successively and continuously through long periods.

Thus the social fabrics of life are built up. Thus intellectual development takes place. Thus the fine arts are carried on. Thus civilization propagates itself. Thus the fruits of the various industries of life are wrought out. The will-power of men, taking the form of determination, acts upon natural laws, and produces its influence upon the world.

Now, men say to me, "You preach that I am to become a new creature in Christ Jesus; you urge me to choose: but I cannot choose. These are things that cannot be chosen. You command my aspiration. You enjoin upon me love of the invisible, joy in the Lord, faith and hope; but I cannot change my heart by merely willing to change it. I cannot endue myself with gracious affections simply by willing to have them." No, you cannot directly; but there are some things that you can do. You can take those steps which experience has taught you stand connected with the accomplishment of these commands.

Look at it, first, negatively. Our Saviour, and his disciples after him, taught (and every faithful preacher knows and preaches the same thing) that the beginning of a higher and better life is an honest and earnest determination to break away from its opposites. It is quite in vain for any man who is given over to drink to be a reformed man without beginning with this determination: "I renounce my

cups." The mere renunciation of drinking habits does not make a man sound and well; the damage done by intemperance is not effaced in an hour; the various pains and weaknesses of body and obscurations of mind are not removed instantly; the disastrous effects of his habits upon his business, and the injury done to his social connections, are not remedied immediately; the threads that are snarled or broken are not straightened or repaired instantly; but the first step towards reformation is this: "I renounce this deadly enemy; I will have no more to do with it."

You cannot make an honest man out of a thorough-going thief by any other course than this,—bringing him to the determination, through the fear of God, "I will never steal again—that is my determination and my purpose; I never will any more go with those that do, and that will tempt me to do it." That resolution does not make an honest man of him; it does not take away the furtive feeling; it does not take away the infernal inspiration; neither does it repair the character; and certainly it does not reinstate him in the confidence of the community; it does not set him up in his business again. These things are all to come gradually; but this is the first step toward these things.

A man who is going home is lost in the wilderness; and while his home is east, he is tending to the west: but by and by he has some token which satisfies him that he is going right away from home. Now, turning round does not take him home; but I leave it to you if he has not got to turn round before he gets home.

Men are going in wrong courses in various directions. The first step, under such circumstances, is the renunciation of the wrong. If it be in the nature of a single act or tendency, it may or may not be subject to the immediate operation of the will. A man can forswear drink, or gambling, or companionship. Not that he may not be tempted to it again; but he can bring his will to bear on the instant. Then come the successive steps. The mere renunciation of wrong is not to embrace the right. A man may recede from pernicious or malicious courses, and yet not take hold on their opposites.

Now, in the preaching of the Gospel, the first command is, "Repent!" To repent is the first step. But what is repentance? It is turning round. It is going away from evil and toward good. That first step lies within the scope of a man's will.

Next comes the positive form. When one is conscious of having gone wrong, and is determined to go right and be right, and enters upon a clearer knowledge of God, he has taken a positive step. And then comes the more difficult question of the will. It is very true that you cannot say, "I will to be humble." It is true that you cannot say, with any effect, in yourself, "I will love God." All that you can do is this: knowing what are the causes that produce love to God—the facts of the Divine Being, the facts of the Divine nature, the facts of the Divine action, as they have been made manifest in history or disclosed in the world around you—knowing that these causes will produce love to God, you can bring them before your mind. It is in your power thus to create love toward God.

Let one put in my hand a volume containing the life of a most heroic man, and say to me, "Admire that hero, whose life is given here." I cannot say to admiration, "Come out and admire him." I can take a candle, and if one says to me, "Shine on that thing!" I can obey him; but I cannot say to my mind, "Admire!" and have it obey me. It will not admire simply because it is commanded to. What can I do? Well, if you want me to admire that hero, you must let me read the volume. I take up the life of William Wallace, or somebody else; and I read the facts coming out one after another; and I do not need to be commanded to admire. I say, "That was a fine fellow." I go on reading again, and I say, "This is admirable." And as I read on I begin to glow with enthusiasm. And finally I lay down the book, and say, "That was well worth reading." I think and muse about it, and urge others to read it.

I preach to you admiration of God in his providence, or the love of God in his government; and men say, "I cannot admire these things, for I do not understand them." That is true; and you cannot arbitrarily will to admire them; but

you can say, "I will listen to those who tell me about them; I will put my mind in such conditions that I can apprehend them; I will bring myself into such a state that I can behold the glory of God that fills the heaven and illumines the earth;" and so you can indirectly will to do or to be that which you are commanded to do or to be.

Take the matter of humility. There are a great many persons who pray for that quality. I think there never was anything that people so fail to live up to as their own prayers. We hear a great deal about the prayer of faith; but how many persons are there who pray in faith? There are few that pray at all who do not pray that they may grow in grace, and that they may be humble; and yet, the moment you attempt to make a man humble—that is to say, the moment you bring him under circumstances where his pride is interfered with—there is nothing that he renounces so indignantly as the answer to his prayer. He does not want to be humble. He thought he did when he prayed; but when he sees the thing face to face, he does not relish it. No man can will humility in himself; but he can bring himself into circumstances where he will discern the need of it; and, step by step, he may create in himself such a disposition that he shall come to a knowledge of it, as he comes to any other knowledge, and attain it as he attains any art or accomplishment, and prove it as he proves any other thing which he learns in life.

In short, there is no distinction between education in moral elements and education in intellectual elements. There is no distinction between the mental processes by which men attain to religious experience and the mental processes by which they attain to social experiences, or artistic experiences, or any other experiences. There is not one mind for religion and another mind for secular things; there is not one law for spiritual things and another law for things worldly. It is the same mind under the same law, and under the same moral government; and that method by which men know how to repair the wastes of misconduct ought to bring them nearer and nearer to what is good, until they have satisfied themselves of that which is understood and admitted

on all hands by men who enjoy the benefits of civilization—namely, that religion requires men to turn from evil.

So, then, when we command men to repent and come to God, we do not command that which is impossible, though it may not be possible for it to be done in a moment, or in an hour, or in a day, or in a week. The beginning of it, however, may be instantaneous. Steps which stand connected with the final product may be taken at once.

I cannot go to my cornfield and say, "O corn, rise up!" and see it spring forth instantly; but I can go to my cornfield and plant corn in a furrow, and say nothing, and it will come up in its own time. Though my will cannot evoke it directly; though I cannot by my will-power lift it up as I do my hand, yet it is certain that my will has much to do with producing it. I can determine what it shall be. I can say whether it shall be small, or whether it shall be large. I can say whether it shall be sweet corn, or whether it shall be field corn. And yet, I have to wait for it through its appointed seasons.

I can make my will determine my condition, my relations, my accomplishments, and my happiness or unhappiness. You urge your children to do this. The teacher urges his pupil to do it. Every master employer talks of it to his apprentice. Every man who is bringing up young men in business urges it upon them. And when I urge you to unite yourself with God by Christian graces and excellences, I only repeat the same thing which you are saying to men in other relations, as teachers and educators. The same general philosophy and the same general practice prevail throughout society in regard to the change of life from indolence to industry, from prodigality to frugality, from indifference to carefulness. You are all the time attempting to tell men how to build themselves out of animal life into a useful, industrious, social, refined, civic, patriotic, frugal, manly life; and I press the same things, according to the same laws, when I enlarge the sphere and apply them not merely to time but to eternity; not merely to those who are around about us, but to God, and to the spirits of just men made perfect; not merely to the things that perish in the

using, but to everlasting things that God has reserved in his kingdom for those who love him.

So no impossibility is presented to men when they are called to repentance and to righteousness. To say that men cannot repent, to say that they cannot return to righteousness, to say that they cannot become meek and gentle and long-suffering, clothed with hope and filled with love, is to say that men are unsusceptible to education. Education will not come of itself; it will never come unless you seek it; it will not come unless you take the first steps which lead to it; but, taking these steps, every man can acquire it.

It is exactly to this point that I bring my discourse to-night. I address it to those here who are consciously living in courses that are wrong; and my message to them is, Repent! The kingdom of heaven is at hand. The Divine Spirit, that evokes desires and aspirations, and addresses the conscience and the reason, inspires me to speak this message to you. Turn back from evil. That you can do, if you will to do it. If the evil be multiplied, if it be spread through various relations, then the will must be repetitious, and meet the thing to be done, step by step, and continuously; and I call to every one of you, whatever may be the wrong,—whether it be wrong flowing from pride, or wrong flowing from ambition, or wrong flowing from vanity, or wrong flowing from the appetites and passions; whatever be the nature of the wrong, whether you are joined with others or whether you are solitary, whether you be long practiced or new in evil, whether it be secret or overt,—I call upon every man that believes himself to be an heir of immortality, to abandon the wrong. Bring your mind to the consideration of it now. Why should you go on in wrong longer? Why should you continue to educate yourself in that which you yourself disallow with your best nature, and which you, in your clearest hours and sunniest moods, believe to be unworthy of you? Why should you continue it? Since the power resides in you to change it, why should you not bring that power to bear upon it at once, and say, “By the help of God, I will forsake every known evil.”

In one bosom such a purpose as that will lift up one specter; and in another, another. Many of you will, perhaps, be appalled when you consider how wide has been the waste, how great has been the desolation in your souls, how they lie like Tadmor and Palmyra in the wilderness; and how to repair this waste seems almost beyond your competence. Nevertheless, it can be repaired. No man lives who cannot repent and reform. There is no evil that you cannot resist and conquer by the help that God will give to every right-minded, right-willing man.

I call you to take one step beyond this. The forsaking of evil is not enough. No man can easily forsake evil except by taking hold on good. Industry is the cure of idleness. "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good," says the apostle. Work is a cure for dishonesty, if a man works at right things hard enough and long enough. The way to attack any evil is to put into the place of it its opposite. Let the liar speak the truth. It may be awkward at first, he may have to try it a good many times before it fits his tongue; but there is the law, and the practice is to be begun and continued until the tongue naturally speaks the truth.

In all the relations which you sustain to one another there are many things that are wrong, and many duties that you will recognize without my mentioning them.

Now do the best things, as the way to abandon evil, and as the method by which to overcome those habits that are so perilous to your manhood here and hereafter.

Search out the positive virtue that stands over against every known evil; will that and follow after that.

More than this, why should a man who can do a thing easily do it by the hardest? There are two ways in which a clock may be made to keep time. One is to go to the hand and pull it round five minutes, and then in five minutes go and pull it round again, and keep moving the hand round on the dial five minutes at a time until the twelve hours are passed—by which time you will be tired of the operation. The other way is to wind the clock up. There

is an active force inside of it; and if you wind it up and start it, it will go of itself, and keep going.

Now, can a man be helped in any such way as that? Must a man, all day long, say to himself, "May I say that? No, I must not say that, because it is wrong. I am going to try to do right, and that would not be right. What am I thinking? I must not think this. It is wrong. What did I feel then? I must not feel so. What is my motive? I am afraid it was not right." The dealing of a man in that way with himself would be like the turning of the pointer of a clock by hand instead of winding it up. A man who should act in that way would make a fool of himself in a year. He would break up all continuity of thought and action, and destroy himself. It is bad for a man to be thinking about his digestion. Any man can make himself sick by watching his stomach all the time. A man can impair the integrity and efficiency of his mental faculties by continually watching their action. And is there any way in which this can be avoided? Certainly there is. There is such a thing as a supreme affection, which takes charge of the mind and drives out every other affection. I carry in my mind a great many dramas, a great many tragedies. I know a great many sorrows, a great many sufferings, a great many histories. Sometimes it seems to me as though I walked in a motley, ghastly crowd, there are so many things that I know professionally about so many people; and sometimes they are pitiful and painful. I recall a case, many years ago, in which one had lived a life of pleasure and indulgence, to the verge of vice. At length there sprang up a goodly affection in her bosom; and that which had been impossible before—the avoidance of temptation and of connivance with evil—became easy. No sooner had there come a worthy object of love, and no sooner had her soul begun to love, than love expelled her lower feelings, rectified her life, cleansed her heart and imagination, and reestablished her in purity and integrity, to which she has adhered to this hour.

I know the history of a person (strange as it may appear, that person has no more idea that I know it than that the Emperor of China knows it; it is my secret and hers), and

it is a marvelous one in many respects. Not only is it marvelous, but it is illustrative. For here was a nature really great, with nobleness; but it was almost a wreck, and it was recovered, not by a minute inspection of motives, not by working out this, that, or the other individual thing, but by enduing herself with a great affection that had such power over her whole soul that it became sovereign, expelling all evil and cleansing the heart. *

So, then, when you desire to overcome easily-besetting sins, let it not be by a minute inspection of every act of your life, but by becoming so imbued with a right purpose that your whole conduct shall be shaped and directed by it. What you want is the indwelling of the Divine Spirit, the love of God shed abroad in your heart; and this should be the master passion of your being, and should control your imagination, your understanding, all your lower affections. Let this divinely-inspired love once take possession of you, and it will expel all temptation, and cleanse your soul, and lead you into all right ways. This is the promise given. This is the office-work of the Spirit of God. While men are pressing toward evil, they should be aroused by having the light of this truth thrown upon their course, to inspire them with a purpose of reformation, and turn them about; but that which they need more than all else is the Spirit of God by which they shall be transformed through the renewing of their hearts, and by which their affection shall be changed through the plenitude and efficiency of the divine power. Only let a soul be caught up into a knowledge of the beauty of God in Christ Jesus, and feel the heart of God, the blood of Christ, as it were, pulsing in him, and that affection, supreme, regnant, becomes the mainspring of conduct, and all the wheels move, the hands keep time, ten thousand evils are dissipated, and the life becomes symmetrical and harmonious.

There is, then, at every step, within the reach of your understanding, within the reach of your will, the initial experience—the beginning of just those courses the ends of which are salvation to the soul. I preach to you possibilities. I set before you your own dispositions and outward lives.

Look at them. Do they need rectification? Do they need exaltation? Do they need cleansing? There is provision made for all these things.

You are, it is said, dependent upon God. Blessed be God for that dependence! You are dependent on God as the scholar is dependent on his teacher. It is not an irksome dependence. It is a dependence for which the scholar is grateful. You are dependent upon God as the sick man is upon his physician. It is not a repulsive dependence. You are dependent upon God as you are upon the lawyer who interposes in your behalf, and wields his knowledge of equity. It is not a disagreeable dependence. We are dependent upon God as we are upon the seasons. It is not a dependence that we would fain be relieved from. It is a glorious dependence. No sooner do we invoke God, and open ourselves to the influx of the Divine Spirit, than it brings light, and change of purpose, and finally victory and joy.

So, then, though I cannot call you to follow Christ as the disciples followed him, who laid aside their nets and forsook their vocation, I can call you to a Christian life. I can hold up before you this higher conception of following Christ by the inward man. I can urge you to abandon whatever is evil, and follow whatever is good. I can call you to do these things, not by your own strength, which will fail you a thousand times in life, but by the strength of God. Not only does the love of God, through Jesus Christ our Lord, make provision for the pardon of every man, but it delivers every man from his sins, if he puts his trust in God. I commend you to this faith of Christ; to this love of God; to the beginnings of a course of life through the strength and light and guidance and help of the Divine Spirit.

Ye that are so powerful in your households; ye that know the ways of refinement and of knowledge; ye that can command the elements of nature, in winter and in summer; ye that can walk the sea or the land; ye that are the architects of your own fortunes; ye that know how to stand in your civic relations patriotically, and do the things which good citizens ought to do,—why should you not make God your sovereign, and the eternal world your commonwealth? Why

should you prove recreant to those duties which belong to your higher manhood, if you are able to fulfill those that belong to your lower manhood? I do not blame you for your worldly wisdom—that is good; but I do blame you if, knowing so much of worldly wisdom, you do not apply it to your higher manhood.

May God give you the light, the help and the victory!



PRAYER BEFORE THE SERMON.

OUR Father, we are called by thy voice to confession, and to supplication, and to communion. Not because we are good, but because we need the divine help to make us so; not because we are wise and companionable, but because we are afar off and without grace, and in utter need of all that shall make us associates worthy of thy children, do we draw near to thee. For thou art the Fountain of all Goodness. Thou art the Source of Inspiration; and from thy nature comes the influence by which we rise above the flesh, and seek after things spiritual and divine; and we beseech of thee that thou wilt listen to us; not because of our petition, but out of the great goodness of thy soul. Make us to understand more perfectly than we have understood, how great is the goodness of the Lord towards us. Thou art so great that thou wilt not suffer iniquity upon us, nor let us sink and go the way of the beasts of the field. Thou hast destined us to immortality and to glory, and thou dost chasten us. Thou dost make the world seem often to us, when lured by it, hard and dark, that we may not be idolaters therein. Thou art calling us by a thousand things to thee; and we pray that we may understand the economy of thy providence, and what is the meaning of the things that happen day by day. May we understand the school of the Lord in which we are disciples, and that thou art our Teacher and our Guide; may we submit ourselves to thy righteous will, revealed day by day in thy providence; taking sorrow when sorrow is sent, and disappointments when they come from thy hand, and chastisement when thou dost in love afflict us. Grant, we beseech thee, that we may not forever seek pleasure, and only desire the stimulus of joy. May we know also something of the medicine of sorrow. May we be made strong by experience in adversity. May we know how to be patient, and to endure with long-suffering.

Grant, we pray thee, that we may have such strength in thee—not in our own wisdom or goodness, but in the mercy and the strength

and the inspiration of God—that we may be steadfast, immovable, always abounding in the work of the Lord.

We thank thee for so many kindnesses as thou hast graciously sent upon this congregation; for so many Christian households grouped together here; that so many souls have been enlightened and inspired with the wisdom that is from on high: that so many have found personal access to the Beloved; that so many from day to day live by faith of him who loved them, and gave himself for them.

We pray, O Lord, our God, that more may be won to the blessedness of Christian life; that more may repent of whatever is evil, and turn away heartily from it, and put their faith and trust in the love of God. We pray that we may hear the voice of many inquiring and asking to be guided into truth by thy divine Spirit. We thank thee that there are so many that are reformed, who walked in the crooked ways of iniquity; so many that are instructed, who aforetime sat in darkness and in the region and shadow of death; that so many are free who were bond-slaves to Satan; that so many are seeking those pleasures which endure, who sought from day to day evanescent pleasures.

Accept our thanks, we pray thee, for the truth, for the validity of it, and for the power of God every day; and more and more make thyself manifest. Grant that thy work in the midst of this people may be but begun, and that a great many more may be brought into a saving knowledge of Jesus Christ.

We pray that thou wilt be with those who teach and with those who are taught. Be with all that labor, whether in word or in acts of kindness. Spread abroad the beneficent influence of Jesus as manifested in the hearts of thy people here. Spread it abroad everywhere, to all those who need, to all those to whom the Gospel is not preached.

And we pray that thou wilt shed abroad the light of truth upon this great nation. Bring it more perfectly under the influence of truth and justice. Let thy kingdom come in all the world. Let thy delay be cut short, that seems already so long. Bring in Jew and Gentile. Grant that the nations of the earth may not dash against each other; that wars may be unknown and pass away utterly; that ignorance may flee away; that knowledge may prevail; and that there may be that liberty in which shall be the strength of a true manhood. And we pray that that kingdom may come in which dwelleth righteousness, and that all the earth may see thy salvation.

We ask it in the name of Jesus, to whom, with the Father and the Spirit, shall be praises evermore. *Amen.*

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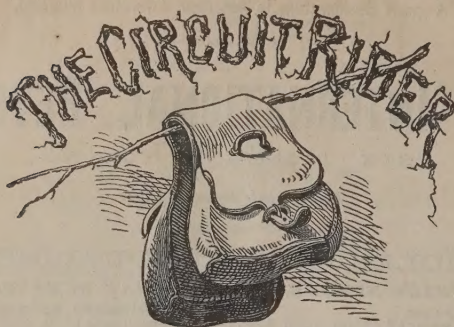
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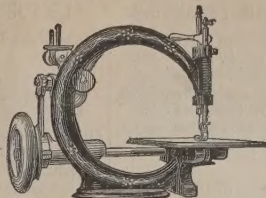
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